4: Lorimer L-3 (1920-4: 1934-5) 1935 AV7 Burusho AV7

No. XIV.

Boʸyo Galɛ Čaɣa.

000 Qadiʸm zamanaʸtsum Kɛramo Dɛrbeš sɛnas hiranɛ basi.uʸlo han galɛn bilum. Iʸtɛ iʸk Boʸyo Gal se.ibam.

Yɛrum zamanaʸtsum čaɣa ɛčʻam iʸtɛ gal yaʸrɛ huqe gukuʸrišo ju.an jaʸndaʸrik duwašači bim se.ibaʸn. Hunzu.ɛ sisɛ iʸtsɛ u.iʸliki bam. Iʸtɛɛr Boʸyo se.ibam.

Iʸtɛ gal hin Mano Baɣʸertham sɛnasanɛ dɛlimi se.ibaʸn. Čɛrap ɛtasɛ kʻaʸ tɛʸlɛ iʸrimi se.ibaʸn. Da gamuntsum iʸtɛ gal da duʸsilum. Aʸlto jakɔr šɛrkʻo bim. Hin hiranɛ han šɛran čɛrap ɛtʻam. Iʸn čoko čaʸko imanam seibaʸn. Han dyu.asum iʸse šɛr hin Mamad Ša sɛnasanɛ čɛrap ɛtimi seibaʸn. ʻEtasɛr iʸn kɛ čɛratum xau wʻalimi.

Dakiʸlatɛ u.iʸrasɛr ɛr nuʸman han damuʸan fat ɛtuman se.ibaʸn. Iʸsɛ damo tamiʸni yɛr dɛn kɛ bim. Hin Yaqiʸn sɛnasanɛ damantsum hukum nuka iʸsɛ čɛrap nʻetan haʸlɛr dʻitsimi. Ditsasɛr tapɛ yuʸlji

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1 *zamanaʸtsum* — this unusual form of the word is due to the concentration of stress on the third syllable: an apparently arbitrary proceeding.

Kɛramo Dɛrbeš — i. e. *Dɛrbeš*, son of *Kɛramo*, is, as will appear, the present owner. He was still living in 1924 as an old man of the Diramiting. The *Mano Baɣʸertham*, mentioned below, l. 6, also belonged to the Diramiting.

4—5 *uʸiʸliki bam* — it is difficult to know how exactly to translate this. "Worship" probably implies too much, "pay consideration, or attention, to" is perhaps nearer the mark. In practice people put down food for the Boyo.

The word is also used of appeasing or placating ordinary human beings or of doing them honour, and seems to correspond very closely in use with the Shina *šiloʸrki*.

6—7 *čɛrap ɛtasɛ kɛ tɛʸlɛ iʸrimi* — I think it is meant that the moment he perpetrated the deed he fell dead on the spot.

No. XXXI.

The Misgār Shrine, Aqtash.

At Misgār there is a shrine of which the name is Aqtash. In Turki they call a white stone "aq tash." The Kirgiz had given it the name.

Then they say that oil used to come out of the stone. Its proper name in Turki was "yāghtash." They call oil "yāgh." They used to call it the "Oil-Exuding-Stone."

In early times the Kirgiz were settled in Misgār. They had made this stone into a shrine for themselves. Even now the Misgāris go to it, and the men salām and the women wave their hands. And the Misgār people take goats and go there and sacrifice them. From old times they have fixed up horns on (the wall round) it, after they have been hunting.

Oil exudes from the stone.

That is all there is to tell.

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8 *iscle* — a note adds: *berlise dali bere* 'they fix them on the wall'. It is a common practice to fix horns on the enclosure walls of shrines and mosques.

10 *ise danalowa* — possibly means: 'from the environs of the stone' as opposed to *danalowa* (l. 5) 'from the stone itself'. But perhaps *danalowa* — 'from inside the stone' — was intended.

turn him back! *irlji ayɛltalan* 000
don't turn him back!

3. to wave round, revolve v.t. H. *fɪrəna:* — (*thamər*) *gʊlɪŋantɛ urɪŋ(ɛi_) 'ɛltalai.i bən* the women wave their hands (in compliment) to the Tham. 290.7.

This is a demonstration of reverence made by women to the Tham, a shrine etc. They wave their two hands with a circular motion in front of the body, each hand inwards, upwards, outwards, downwards, and so on. They remain sitting while doing this. 782

Ca. of **-ltalanas*, cp. also *talənas*.

**-altalik*, **-altik*, pl., Adj. and Pron. 000
both, the two of. — *mə-, ma-, ə-* both of us, we two, both of you, both of them. — *oltalik balhoŋ* both planks. *maltalik niyas amimanuman* neither of us had to go. EOL. Cp. 42.1, 148.10, 198.5. V. § 177.

**-alt(h)aiyas*, **-alt(h)ac-*.

1. to put (shoes) on s.o. else; to cause s.o. to put on (shoes).

In the 3 examples available the first meaning would best suit the sense, and in the third of them the second meaning is unsuitable. See note on **-abilas*.

yurtiŋulo kaʃtamuts eltai.in, and *yurtiŋulo kaʃta 'eltai.in* put ye shoes on his feet. 368.14, 373.19. *goltaʃər besan aiy'aiyeram* I got nothing to put on you, i.e. to shoe you with. 156.20. Ca. form of 2. **-ltaiyas*, cp. also 3. *i(h)aiyas*.

2. In an obscure note I have: *yurmuʃonɔ eltami* glossed "he joined on".

The idea, I think, is that "he

000 (ʃ IUB. *biʃʌn* is a synonym of Sh. *daiyʌl*).

bi·ts N. *-ʌi·nʌts* x front facing of choga. (But Cp. Kho. *bi·ts*, the space between the choga and the breast when the choga is tied round the waist, bosom, Prs. *bʌɣʌl*. This seems equivalent to Bu. *°-soɣʊl*).

bi·ʊm, neg. *ʌpi·ʊm*, N. they (x pl.) were = Hz. *bi·m*.

bi·ɤvquʃ v. *be·ku·ʃ*.

biyaba·n, *-iŋ* y desert. Prs.

bisa·r vexed, annoyed. — *uɣʊsum bisa·r imanai.i* he has become vexed with you. 20.12. Prs.

bo y pl., double plural *bo·čiŋ*. 1. seed (of corn). 2. y sg. semen, H. *nʊ́fa*, *mʌni*. — *bo ɟiyʌs*, *bo jali.ʌs* to sow, scatter seed. Cp. 242.8, 18 ff.

bodo y Wednesday. (Cp. Sh. *bo·do*, H. *budh*).

bo·ɣəra, *bo·ɣəra uʃ*, male camel. Turki.

776 *bo·in*, pl. *bo·yo*, x some kind of divine
●782 or sacred being; in the plural: animals like puppies to which offerings used to be made.

At *Hi·ni* there used to be animals like puppies for which people used to put offerings at the foot of rocks and trees.

The *bo·yo* came out of holes and ate the offerings. This cult was maintained by the *Hi·ni* people till a few years ago when it was stopped by the Hunza authorities. They slaughtered animals in the name of the *bo·yo*.

According to one statement the *bo·yo* lived at a spot a little above *Hi·ni* Fort known as the *Dadimo Lar*.

There were also *bo·yo* resembling puppies which lived under a juniper tree in the garden of a man called

Kərʌmo Dorbeʂ in Diramitiŋ territory, v. Text No. XIV.. 776 782

See my article in JRAS of July 1929, pp. 507—36. [113]

Sahaʿla Boʿin kə Haʿlasa Boʿin names of two Boʿin's in whose names oaths were taken. 250.9. *itsər boʿyo ʂe.ibʌm* they called them "*boʿyo*". 214.5. *sivə itsə u.iʿliki bʌm* people used to worship, or placate, them. 214.4. *boʿyo u.iʿlikiʿnʌs*, (pl. *u.iʿlikiʿnʌšo*), a boʿyo-worshipper, a heathen, (cp, *boi.indurgʌs*).

bokʌl y pl. seed-grain (of cereals). — *guke bokʌle gur bitsʌŋ* this is wheat seed-grain. 000

boʿmo y pl. seed (of corn). (The *-mo* is only an expletive, conveying at most a sense of multiplicity and indefiniteness). — *da boʿmo da uʿlji yərər gur hərі nʿoʿusin* putting aside wheat and barley for seed and funeral rites. 332.11.

boʿnis a round lump of dough (2 or 3 inches or more in diameter for making cake of bread from). — *hʌn boʿnisʌne tha hoʿlər daudo ʿeʿʌm* I (can) make "daudo" for 100 troops with one lump of dough. 176.23.

boʿno, -muts x plait of hair rolled up and knotted into a ball at the end. 302

The Hunza women wear their hair in two such plaits one at each side of the head. Formerly the men also wore their hair long and dressed it in *bono's* or twisted in spirals.

A N. y pl. form "*boʿniŋ*" was recorded. (Cp. Sh. *boʿmo*).

bopʃʌn "seed-scattering". — *bopʃʌn ʃtʌs* to perform the ceremony of initiating the seed-sowing in the Spring. V. Text No. XIII. 241

L: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7

795 believers, and the believers themselves represent what is still left of the doctrine of the Sheik-ul-Jabl or the Ancient of the Mountain, the head of the so-called Assassins, a connexion of the Mahdi, if he was the Mahdi, or the supposed Mahdi in the Soudan. I consider he was not the Mahdi as foretold in Muhammedan tradition; but, be that as it may, the 7th Imám of the Shiahs has given rise to the sects both of the Druses in the Lebanon and to the Hunzas on the Pamir. They are the existing Ismailians, who, centuries ago, under the influence of *Hashish*, the Indian hemp, committed crimes throughout Christendom, and were the terror of Knight-Templars, as "Haŝhîshîn," corrupted into "Assassins."

Now, I have been fortunate enough, owing to my friendship with the head of their tribe, to obtain some portions of the Kelám-i-pîr volume, which takes the place, really, of the Korán, and of which I have got a portion here. I thought it might not be unworthy of your society to bring this to your knowledge, as a very interesting remnant which throws, *inter alia*, considerable [782] light not only on their doctrine, but also on the Crusades. By a similar favour, I have had the opportunity of hearing the Mitháq, or covenant of the Druses, and that covenant of the Druses is a kind of prayer they offer up to God, not only in connexion with the Old Man of the Mountain, the head of the assassins who began about 1022, but also with those mysterious rites which also take place in what I may call the fairy-land of Hunza. With regard to the covenants, or one of them, which the 000 "U'qelá" or the "initiated" or "wise," as distinguished from the "Juhelá" or "ignorant" "laity," among the Druses, offer up every night, this was used by a so-called educated Druse, one who had been converted to Protestantism,—a very good thing; but, as often happens, with that denationalisation which renders his conversion useless as a means for the promotion of any religion, as there are no indigenous elements for its growth. Such a convert is often unable to obtain a knowledge of the practices of his still unconverted countrymen, as nobody can be looked upon with greater distrust than that native of a country who has unlearnt to think in his own language, and who cannot acquire a foreign language with its associations, which are part of the history of that language; he does not become an Englishman with English

~~Biddulph G-3 (1873-1878) 1880 AU1 Afghanistan AU1~~
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The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education. D 795 B 795

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahomned.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is D B. [782] D B [779] D B [585]